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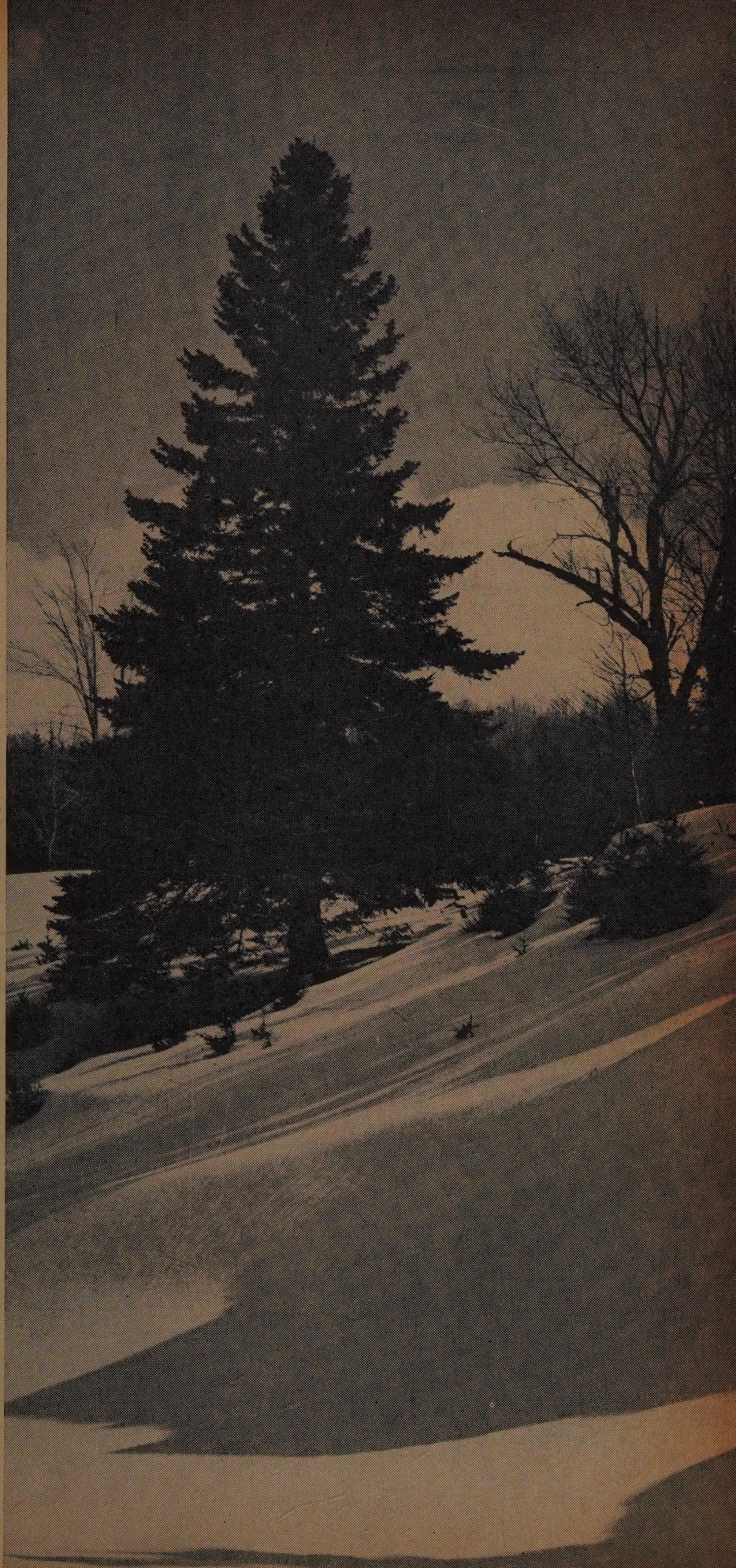
aw them standing on the hill,
e pine trees decorated by
w fallen snow, the clouds
rose tipped
ithin the twilight sky . . .

aw them standing on the hill,
ch pine a sentinel apart
r quiet things, star grace
and snow,
d faith within the heart.

—Avis Turner French



Carol of the Advent

People, look East. The time is near
Of the crowning of the year.
Make your house fair as you are able,
Trim the hearth, and set the table.
People, look East, and sing today:
Love the Guest is on the way.

Furrows, be glad. Though earth is bare,
One more seed is planted there:
Give up your strength the seed to nourish,
That in course the flower may flourish.
People, look East and sing today:
Love the Rose is on the way.

Birds, though ye long have ceased to build,
Guard the nest that must be filled.
Even the hour when wings are frozen
He for fledging-time has chosen.
People, look East, and sing today:
Love the Bird is on the way.

Stars, keep the watch. When night is dim
One more light the bowl shall brim,
Shining beyond the frosty weather,
Bright as sun and moon together.
People, look East, and sing today:
Love the Star is on the way.

Angels, announce to man and beast
Him who cometh from the East.
Set every peak and valley humming
With the word, the Lord is coming.
People, look East, and sing today:
Love the Lord is on the way.

Eleanor Farjeon
From the Oxford Book of Carols

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Lutheran Herald

O. G. MALMIN, Editor
WILLIAM H. GENTZ, Associate Ed
CARMEN MITCHELL: Managing E
MELVA REMEM: Assistant Editor

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The Second Candle: Yearning

Now when John heard in prison
about the deeds of the Christ,
he sent word by his disciples
and said to him,
"Are you he who is to come,
or shall we look for another?"

—Matthew 11:2-3

Photo by Gerald Giving

And now we light a second candle—this one for Yearning. The first was for Anticipation, symbolizing the flame of hope that burns in the hearts of those who would see God.

Anticipation and Yearning are similar, but they are not the same. Both partake of faith; both share "the assurance of things hoped for, the conviction of things not seen."

But Yearning includes an element of doubt. Not of unbelief, exactly; rather of believing, yet scarcely daring to believe.

John the Baptist, forerunner of Christ, greatest prophet of all time, scarcely dared to believe "the great and mighty wonder" whose coming he himself had so clearly foretold. There is Yearning in the message he sent to Christ: *Art thou he that cometh, or look we for another?*

This is a Yearning similar to that reaching out of the human heart toward God which the Psalmist expressed:

O that deliverance would come out of Zion!
When the Lord restores the fortunes of his people,
Jacob shall rejoice, Israel shall be glad.

Psalm 14:7

It is hope that satisfies the Yearning, sureness that makes it disappear in unwavering faith. Long may the Yearning continue. How many a soul has said:

My soul thirsts for God,
for the living God.
When shall I come and behold
the face of God?

Psalm 42:2

Therefore the Christian Church continues to sing:

Jesus, Thy Church with longing eyes
For Thine expected coming waits.
When will the promised Light arise
And glory beam from Zion's gates?

The flickering lights of two Advent candles—one for Anticipation, the other for Yearning—meet and blend in the flame of glorious Realization. Jesus sent back word to His yearning prophet John: "Look at me and see, John," He seems to say. "Blind people see; lame people walk; deaf people hear; dead people live again; and above all, the Gospel of Salvation is preached to all, high and low, rich and poor, black and yellow and red and white."

So Anticipation yields to Realization; and Yearning becomes Knowledge.

Ye need not toil nor languish,
Nor ponder day and night
How in the midst of anguish
Ye draw Him by your might.
He comes, He comes, all willing,
Moved by His love alone,
Your woes and troubles stilling;
For all to Him are known.

What's the Fee, Pastor?

By Rolf E. Aase

Most letters of call, after stating the financial remuneration the pastor shall receive, add the words, "and the usual perquisites." That phrase refers, of course, to fees or honorariums given for baptisms, confirmations, weddings, and funerals. The dictionary defines perquisite as a "gain or profit attaching to an office or employment in addition to regular wages or salary, a customary gratuity."

This gratuity has become so customary throughout the Church that it has acquired a most impregnable suit of armor: We've always done it. Any attempt to do away with the custom will undoubtedly cause a great outcry. Yet I believe the "usual perquisites" should be discontinued, because I am convinced the practice not only is unnecessary, unfair, and occasionally embarrassing, but also encourages beliefs that are unbiblical and contrary to what we teach.

In the past, perquisites were undoubtedly looked on as an economic necessity. In former generations the pastor's salary was low. Much of it was given "in kind." The occasional cash gift was much needed. Parishioners, recognizing this, were happy to give such gifts on special occasions. But regardless of economic necessity, it may be questioned whether it was ever a good policy to meet the needs of the pastor by a system of perquisites. Surely we do not intend economic considerations to influence church doctrine, though it has probably happened more than once.

What's Wrong With Them?

The problem of adequate salary for pastors is not yet entirely solved. But great improvements have been made. In fact, in some cases today if the pastor is poor, mismanagement may be involved as much as starvation wages. But even in cases where the salary is still too low, perquisites are a poor way to justify the situation. Raising the salary is much more satisfactory on all counts.

What's wrong with perquisites? In the first place perquisites are not altogether fair. They may not be fair to the individual church member. He may feel obligated to give a gift, in which case it is no longer a gift. Or he may not consider it a gift at all. In either case there is a conflict with the stewardship teaching of his Church. In perquisites, an individual is asked to give more, in effect to underwrite the work of the co gregation to a greater extent than others, without co sideration of proportionate giving. It is implied th he should contribute for specific services rendered rath than in response for God's redeeming love.

It may be unfair to the poor family. If they pay t perquisite they may deprive themselves of something the extent that they feel resentment. Or they may humiliated because they cannot give the customa amount. Admittedly these would not be proper Christi attitudes. Most church members undoubtedly could and do—give perquisites in a good spirit. But the syst makes inevitable a certain amount of unnecessary m understanding.

Marrying Sams

Perquisites are unfair to the congregation also. T congregation actually do not know what they are pay their pastor. It may be much more than they intend may be much less than they believe they are doing.

Finally perquisites are unfair to the pastor. The pas who needs the added income most is in a small par which has the fewest extra pastoral acts and often people least able or inclined to make large gifts. addition, if he must depend on this income to bala his budget, the pastor is placed under an unfortun pressure to become a "Marrying Sam."

However, these objections are overshadowed by m serious ones of a theological nature. Let me name th

In the first place, perquisites are often defended the suggestion that the recipient of these special has received more from the Church and thus sur ought to be willing to contribute a little more. Bu that a valid premise? Is it not entirely possible tha person who has come under the preaching of the Word a congregation could receive as much spiritual benef with no particular personal contact with the pasto as another person might through a hundred pasto acts? To assume that one particular pastoral act is wo more than another is highly questionable To exp added contributions for every specific spiritual ben is obviously unreasonable.

Some may point out that in pastoral acts the pa has gone to extra effort for the individual. But to to extra effort for individuals is precisely the past job! He accepts that responsibility, on a 24 hour-a-

is, when he enters the ministry. If it is not a part a pastor's ministry to baptize, marry, and bury—with ividual counselling as needed—what is his ministry? is no extra effort for the pastor to do a task that is art of his accepted responsibility. Why should there extra pay?

f the act does involve extra expense, e.g., added driv-, the parish ought to be taking care of that as a part its ministry. If the act does not derive from a parish ty, such as an act done as a favor for a friend, the uation would be different. But in such cases the pas- ought to be sure that he is acting on his "own ie"—even a pastor is entitled to have some time off—d not depriving his congregation of the ministry they ve a right to expect. But this leads to another subject d to a second objection to perquisites.

Perambulating Peddler of Parochial Acts?

Through perquisites we pay an individual for a service dered by the congregation. Even if there should be yment for such acts, it logically should not go to the tor but to the Church. The sacraments have been rusted not to individuals, but to the Church. All ristians are priests of God; the pastor has been chosen act for the congregation. It is not the individual o is empowered to do pastoral acts, but the Church. is it does through its regularly called pastor. There- e it is the Church, i.e., the congregation, not the tor, doing this for you on God's behalf, whether the asion be baptism, confirmation, or some other situa- n.

At this point the practice of our Church has been her inconsistent at times. Pastors must shoulder much the blame. The fact of his ordination does not give man license to become a perambulating peddler of ochial acts, picking up perquisites where he may. appily, I am not aware of any such solicitation by clergy.) Pastoral acts are the responsibility of the gregation, to be performed by the local pastor in context of his local parish ministry and with the hority of the congregation he serves.

thout Cost . . .

This view by no means limits the scope of his minis- We recognize today that the responsibility of the gregation and its pastor extends to every individual o can be contacted, whether he is affiliated with the gregation or not. But it does seriously question the priety of any pastor performing pastoral acts, includ- baptism or marriage, for persons attached to another ish which has a pastor.

Of course there is room for exceptions. For example, o would blame a couple for wishing a pastor friend counselor to perform their marriage ceremony? (The situation in respect to marriage is made somewhat confusing by the fact that here the pastor acts as a representative of the state as well as the Church. He may be approached primarily in view of the former relationship.) Yet properly the invitation to him ought to be extended through, or at least with the knowledge of, the local pastor. The same would be true for baptism.

We need to be reminded that it is not the person who performs a pastoral act that counts, but the Church on whose authority he acts.

Finally, in a system of perquisites we place ourselves in the position of expecting and receiving payment for something which God gives freely, particularly in baptism. We believe that Baptism gives entrance to the Kingdom of God. We teach that membership in that Kingdom is a free gift; we can do nothing to earn it or pay for it. We consider the ministry of the Church in administering the Sacrament as a gift of God. Yet we charge fees for this very service.

You may argue, people don't think of it as paying for entrance into the Church. Don't be so sure. Maybe the well-informed church member doesn't. But what pastor does not know the uncomfortable feeling that comes after a baptism as one of the men sidles up to him with hand in pocket to ask, "What's the fee?" Don't tell me this man doesn't think he's paying for the act performed. And if he doesn't know it at the time, he may some day learn our teaching that the Sacrament admits one to God's Kingdom—without cost to us.

If this is God's free gift, isn't it worth bending over backward to make it plain—to be consistent—to avoid any possible suspicion that we have arranged to get a middleman's profit?

These reasons, I believe, are sufficient grounds for removing an ancient and time honored custom. But pastors cannot expect boards of trustees to carry this out by themselves. It is up to the pastor to initiate action; and in most cases he will have to insist that it be done. Only then are most congregations apt to approve any action which will apparently take something from their pastor.

Let it be made plain that there would be no merit in substituting a rule of no gifts for a custom of perquisites. Surely gifts of love to a pastor should not be prohibited any more than gifts to some other friend. But let them not be given as a payment. Surely it is quite natural also to want to give God a special gift on special occasions in one's spiritual life. But consider whether the congregation is not the proper recipient, perhaps through the worship offering. In any event let us not encourage the near blasphemy that asks, in response to God's gift of redemption, "What's the fee?"

The Story of the World Council of Churches

Missions and Church Unity

Arne B. Sovik

Within three years of its founding in 1706, the Tranquebar Mission sponsored by a Danish king and staffed by Germans Ziegenbalg and Pluetschau, was receiving financial help from a British Anglican society, the Society for the Promotion of Christian Knowledge. And not much later this British society was sending and supporting German Lutheran missionaries in India.

This sort of co-operation was perhaps the first indication of the impact that the modern missionary movement was to have on the divided Churches of the Protestant world, and of its importance to what is now known as the ecumenical movement—the effort to break down the denominational and national barriers that disturb the unity and missionary witness of Christendom.

The missionary enterprise has continued to lead the way in expressing the unity of Christians everywhere. The earliest American missionary society, the American Board of Commissioners for Foreign Missions, began as an inter-denominational effort. While it is today in effect the instrument of the Congregational churches, it maintains constitutionally its interdenominational character. Others of the great missionary agencies of yesterday and today draw staff and support from several denominations—the Basel and Paris Societies, the China Inland Mission, the Africa Inland Mission, the Evangelical Alliance Mission and many others less well known.

When William Carey, the Great Baptist pioneer India, first went out in 1792, he believed that missi aries of the various Churches should work quite separa ly on the mission field, lest "their private discords mi throw a damp upon their spirits, and much retard th public usefulness." His years in India apparently wrou a change in his thinking, for in 1805 he proposed t Protestant missionary agencies should meet in Ca town in 1810 and every ten years thereafter to disc their common tasks and problems.

Carey's proposal fell on deaf ears. It was not u 1854 that the first general missionary conference held, in New York. Others followed in 1860, 18 1888, 1900, either in Britain or America. And me while other interdenominational conferences were h on the various fields of work.

Asians at Edinburgh

But Edinburgh 1910 was the event that really mar the birth of the modern ecumenical movement. It was a World Missionary Conference, the most inclu to date. Its 1,200 participants came (for the first ti as *official* representatives of 159 mission boards and cieties, and included a number of representative Asian Churches.

There Cheng Ching-yi declared that Chinese Ch tians hoped for "a united Christian Church without denominational distinctions." There William Tem who later as Archbishop of Canterbury, contribute profoundly Christian influence to the ecumenical mo ment, received his inspiration. There, under the lea ship of John R. Mott and J. H. Oldham, a Continua Committee was formed, which by 1921 had evol into the International Missionary Council. There Cha Brent, an American Episcopalian missionary bis from the Philippines, was—to use his own word—"c verted," and became the moving spirit of the Faith Order conferences, which, with the Life and W conferences, converged to form the World Cou of Churches.

The "Ecumenical Age"

There, in brief, the movement for co-operation unity which had been growing within the missio movement broke out of its channel and joined fo with other movements of like mind (particularly student Christian movement) to flood the life thought of the Churches of the West, engaging its p ates and theologians, its laymen and clergy.

Edinburgh 1910 marks, then, the beginning of w is sometimes called the "ecumenical age" in chu

ory, a period in which it seems no Christian is npt from the search for wider and deeper unity in ist's body on earth—for paradoxically even those are most bitterly opposed to the so-called "ecumeni- spirit" form their own international and inter-con- ional councils.

e Younger Churches

he missionary movement and the "younger Church- have continued to participate in and provide leader- in ecumenical work. Experience in interdenomina- al work has come through the International Mis- ary Council and its national and regional member ncils, inter-denominational missions, and the Bible eties, much of whose work has been in the mission- world. The most far-reaching attempts at inter-con- ional church mergers have taken place in Asia—Japan, India, and China. Confessional bodies such he Lutheran World Federation have found much heir *raison d'etre* in service of the churches of Africa, a, and Latin America. The younger Churches have n of great importance both in the organization and he continuing work of the World Council itself—n though to this date the WCC has not a division ch is particularly concerned with "missions."

Missions in a Vacuum

is not difficult to see why missions and church unity so closely connected. From a completely practical nt of view, it is quite impossible for the work of sions to proceed in the kind of isolation that some ominations adopt in the lands of the older Churches. ere constituencies are small or non-existent, the mis- ary must borrow from his neighbors' resources in rature, staff, or experience, and he will willingly re his own with his neighbor—or perhaps they will forces in co-operative work.

he ELC, during its earlier years in China, relied vily on Presbyterian trained workers. When it began adcasts in Japan, the Lutheran Hour, whose Ameri- pulpit is open only to the Missouri Synod, turned pastors of the ULCA-related Japan Evangelical Lu- an Church for its preachers, and still does. When Missouri Synod began mission work in New Guinea r the last War, it borrowed native evangelists from ALC and German-sponsored mission already work- there—and promised these workers altar fellowship, ough in America such practices would be quite in- issible. Quite naturally comity rules have been ob- ed on most mission fields; agreements were made where one Church was operating, others would away. Literature has been published co-operatively, higher schools are often joint enterprises.

The Church cannot offer men security in this world, but because she preaches the Cross and Resurrection of Jesus Christ, she brings hope to men. It is for this reason that Christians can never abandon the world.

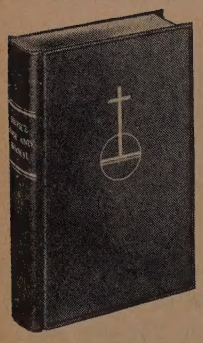
—From the report of the Evanston Assembly of the WCC

But close fellowship is not always a matter of practical pressures. For a generation, at one of our China stations, American Lutherans and British Baptists and Methodists met for a weekly missionary prayer meeting. Non-Lutheran preachers often graced Lutheran pulpits and Lutherans non-Lutheran pulpits. For in the light of the great community that the Christian in a non-Christian land finds with other Christians, of whatever denomination, our divergencies tend to look small and often irrelevant. To the Christian of other than Western background the abstract theological statements and differing traditions that separate the Churches of the West sometimes seem to have little to do with their own theological problems.

Above all, these Christians are aware of "the scandal of a divided Church," the embarrassment to the Christian witness in a non-Christian world occasioned by what one of them recently called "the mad scramble of warring Christian denominations." The problems of human divisiveness are so numerous in the world that it is a source of shame that the coming of Christianity sometimes divides further rather than brings unity among men. These are, briefly stated, the reasons for a particularly strong interest in the missionary movement and the younger churches in Christian unity.

Paradoxically, although the WCC is in large degree an outgrowth of world missions, the missionary interest of the Church is not formally shown in that organization's structure. When the WCC was organized in 1948, the International Missionary Council had existed for 27 years and under different names, served the common causes of Protestant missions around the world. Since 1948 the two councils have worked in close association, and jointly sponsor certain projects and subsidiary organs.

Today the inevitable question is under careful discussion: If missions are central in the Church's concern, and if the unity of the Church and her mission to evangelize the world are so closely related, should not these facts be demonstrated in the structure of ecumenical organization? In other words, should not the IMC and the WCC merge? But that is another story.



It's Time For a Change

The time is approaching when our congregations will be introduced to the new Service Book and Hymnal. *Dr. Edgar S. Brown, Jr. recently had some interesting things to say about how, when, and where to start the process of indoctrination:*

Final responsibility rests upon the local pastor and his church musician. No doubt both will attend an area meeting. They will have presented to them in the space of a few hours information which will demand extensive training in the local parish.

No doubt some pastors and church musicians may tend to become discouraged at the task before them. To change the worship patterns of a congregation isn't easy. The last place we want change is in the church. But the enthusiasm which comes of laying the foundation of a whole new and better order of worship—an order that is to become the pattern of worship for most Lutheran churches of America—should be of compelling incentive.

How to do it? Naturally the first place to begin is in the weekly choir practice. The choir's chief responsibility is to lead the congregation in the liturgy. Certainly the choir ought to know the new service before anyone else in the congregation.

Some pastors will plan to give a brief lecture on the new liturgy each week for several weeks. These lectures, and the practice sessions, may be opened to interested members of the congregation. Discussion groups and organizational meetings can be used for the instruction. . . .

Still other pastors are planning to give a few moments before every Sunday service to the instruction. At first the service will be explained and later the cong gation will practice the new music.

Nor are the educational institutions overlooked. Tra ing can be given in all age groups. Portions of the n liturgy will be explained and then old and young al will practice the music. Little children, who quic pick up TV commercials, will soon learn the new mu of the services if they are given the opportunity. If li tots can learn to sing the *Gloria in Excelsis,* without customary grumbling of oldsters who dislike chan their parents will not wish to be outdone.

Following all this training the new books will arr That doesn't mean the training ought to cease. people will not have learned everything there is to kn about the book, or how to use it. A wise pastor continue this training.

Over the years our people will learn to know book which next to the Bible is so important in life in Christ. They will take it up fondly as they co into the Lord's presence. It can well become their b for family devotions. Throughout American Luther ism we can be brought closer together in our wors of Almighty God.

(Reprinted from "Worship Notebook," October issue of "The Lutheran" (ULCA).

* * *

Dr. Selmer A. Berge of the ELC Liturgy and Hym Committee recently attended a meeting of represen tives from all eight Churches that are participating the project. Here is his report:

The long-heralded new *Service Book and Hymna the Lutheran Church* was introduced to a group of

American Lutherans are being brought closer together in their worship of God through a common liturgy and a common hymnal. On these pages are some suggestions for the introduction of the New Service Book and Hymnal. . . .

ally appointed representatives of the eight cooperat-
Churches at a meeting in Chicago in November.
er the leadership of Dr. Edgar S. Brown of the
CA Department of Worship, the group was familiar-
with the contents of the new Hymnal so that they
urn could bring the information to their respective
rches.

r. Luther D. Reed, chairman of both the Hymnal
the Liturgy Commissions, related the history of the
ice Book, and Dr. E. E. Ryden, secretary, gave
view of the hymns. With the help of a mixed quar-
he demonstrated the various types of hymns that
ncluded.

ne liturgical material was given major attention,
that part of the book will be more unfamiliar than
hymns. With the help of recordings, each of the
new musical settings was demonstrated. The second
ng, called "Continental," draws heavily upon the
dish liturgical music. A third setting—plainsong—
ntemplated but will not be found in the new hymnal,
is expected to have a very limited usage.

cedures for introducing the Service Book through-
the Church were agreed upon, and organizational
and areas were determined. This is intended to
co-operative venture, with the promotional repre-
tives of the various Lutheran bodies in each area
ng to hold meetings for all the Lutherans in that
At selected points, these representatives will call
her pastors, organists, choir directors, and inter-
lay people to convey the information gained at
Chicago meeting. The purpose is not to force the
or the liturgy upon any congregation. Rather,
congregation may decide whether it wants to use
the hymnbook, or the liturgy, or both. These meetings are merely to be informative and instructive.

As far as The Evangelical Lutheran Church is concerned, the decision of the Church is that this new *Service Book and Hymnal* is "accepted for use as an official Hymnbook of our Church," which leaves the final decision as to usage with the local congregation.

In regard to the new liturgy, that too is a matter for each congregation to decide. The new liturgy is a revision of the so-called "Common Service," which is not the same as the liturgical service which has been in general use among us. Many ELC congregations may not desire to adopt the new liturgy, but may wish to use the new hymnbook. A small pamphlet containing the traditional ELC liturgy, the three pericope texts in use among us, and eight choice hymns is being published. This will be small enough to put into the new hymnal, or it can be kept in the pew racks.

The ELC members who have been designated to conduct the promotion of the new hymnal are the Rev. M. A. Egge, chairman, St. Paul, Minn.; Dr. Oscar R. Overby, Northfield, Minn.; the Rev. Johan Thorson, Willmar, Minn.; Dr. Arnold Running, Sioux Falls, S. Dak.; Mr. R. F. Jones, Grand Forks, N. Dak.; the Rev. Kermit Graves, Brainerd, Minn.; the Rev. Erling Thompson, Parkland, Wash.; the Rev. K. G. Egertson, Novato, Calif.; Mr. Jerry Evinrude, Eau Claire, Wis.; Mrs. Mars Dale, Saskatoon, Canada; the Rev. O. J. Bilstad, Billings, Mont.; and Mr. Mark Boe, Eagle Grove, Iowa.

The schedule for the area meetings has not yet been set up, but any congregation or group of congregations who might wish help in introducing the hymnal can contact Pastor Egge or any of the individuals listed above.

Dr. William Seaman, who has had much to do with the details of the book, reported at the Chicago meeting that all the hymns are now plated, the indexes are prepared, and all the liturgical material has been sent to the printers.

The new book will contain 250 pages of liturgical material, 710 pages of hymns, and 60 pages of indexes. The first run will be 650,000 copies. Probable date for the first book to be off the press is February 1, 1958.

When the new music edition of the book has been printed, other books like an Altar Book, a Lectionary (with Epistles and Gospels in both the King James and RSV translations), a manual to the liturgy, a handbook to the hymnal (biographical and historical material on authors, translators, hymns, and tunes), and a text edition of the hymnal are expected to be published.

A reprint of the "Liturgical Music" is now available from Augsburg Publishing House at 35c a copy. Recordings of the musical settings will be ready for the area meetings.

Editorials...

We Were At Worship

We have just had one of the most inspiring worship experiences in our life.

It was not at a colossal stadium rally.

It was not in a cathedral-like city church.

The pulpit was not filled by a "great" of the preaching world.

Actually, we were in a small midwestern town, in a quite ordinary-looking church structure, and the people who sat around us were quite ordinary folks.

But we were greatly impressed. The sermon was preached by a guest speaker, and it was a good one. But that was not the main thing that impressed us. What thrilled us was the spirit of worship that was evident in everything the congregation did. There were not more than three or four people in the congregation whom we had met before. Yet we never felt more at home and at one with the Communion of Saints.

We had to wait a bit on the front steps before we could get in. This church holds three services on a Sunday, and the "family service" was still in progress when we arrived.

Once we were inside, we were caught by a spirit of reverence that was quite overwhelming. The organ prelude hadn't begun, since we arrived quite early. There was no talking. This congregation continues the German practice of each worshipper standing silently at the pew with head bowed in prayer just before sitting down. How impressive it was to see whole families, or young couples, or single aged persons standing in prayer as they entered the sanctuary of the Lord!

When the organ began to play the prelude it was not to cover up surface noises as is so often the case. Here everyone sat reverently listening to the music.

What impressed us most is very difficult to describe. It was the way in which the congregation took part in the service. The responses were sung with enthusiasm. The hymns were entered into with such vigor that we had the distinct impression that these people meant what they sang. They really believed the message of the hymns. They were familiar with the words and sang them with meaning. The same spirit was evident even in the way in which the people stood for the responses and sat down when they were finished. There was not the lackadaisical spirit that is often seen. The liturgy seemed to come alive in a manner that is not ordinary.

The service was very simple. There were no ado ments. Yet everything was done with dignity a reverence. From the moment we entered the sanctu until we heard the final toll of the church bell duri the Lord's Prayer, we knew we were at worship. was a refreshing spiritual experience.

The point of recounting our experience is the f that the congregation we have described belongs to American Lutheran Church. It is one of the congre tions with which we will join hands to form a n Church in 1961. If our experience is typical of wors in the American Lutheran Church (and we have h other experiences that lead us to believe it is), we h cause to give thanks to God.

We can learn a great deal about worship from ALC brethren. There is a discipline about congre tional participation that is lacking in many of our E churches. Our hope is that this spirit of reverent wors will carry over to enrich the new Church. We can it.

W. H. G

"What Is Your Religion?"

A news release which came to the desk a few minu ago states that the Bureau of the Census "must mak firm decision by April 1 as to whether a religious af ation question will be included in the 1960 census." do not know how many of our readers have been lowing the discussion of this subject in the press, for that matter, how many of them have any feeli concerning it.

The situation is this: In the United States, by spe act of Congress, a so-called "religious census" has b taken a number of times—usually one each decade. T was a detailed investigation of the religious beliefs of people and was accompanied, in its published form, analyses of many different kinds. The religious cen was of inestimable value. When it was decided s years ago to discontinue it, we felt that it was decide unwise to do so.

As a sort of substitute for the religious census, suggestion has been made that a "religious affiliat question" be included in the regular 1960 census would read, "What is your religion?" Just that nothing more. The Bureau has announced that it wo be entirely agreeable to making the answer purely untary; those who object to stating their religious a ation could refrain from answering the question.

t first glance the proposal seems rather innocuous even praiseworthy. The theory is that in this way ill be possible to discover what per cent of our cit- s actually have a religious belief strong enough to be n a name, and what the percentage division is ng the various religious groups.

loser investigation has, however, led to serious ques- ings on the part of some. The largest Baptist groups, example, have expressed their decided opposition. ub of the opposition is that the perennial question eparation of Church and State may be involved. This ie first time in our history that such a question has n proposed as a part of the official, and compulsory, icipation of every citizen in the census. Whether "voluntary" aspect would save that situation is doubt- how many busy census-takers would remember to each person he interviews that he does not have to wer that particular question if he does not want to? Ve have found some difficulty in "viewing with m" the supposed dangerous implications of such a stion. However, we have learned the hard way that ple are super-sensitive on the issue of separation of urch and State. If there are fears on this point as e-spread as there seems to be, it would perhaps be if the project were dropped.

Nor are we fully convinced that the results would worth enough to warrant wounding the sensibilities considerable portion of our populace. Suppose the luntary" feature is kept; suppose, further, that forty cent avail themselves of the privilege of not answer- . The value of the resulting statistics is questionable. ut suppose the "voluntary" feature is eliminated. en it becomes a matter of compulsion to answer. That ns that the statistics will be fully reliable. But of at worth will they be, even then? If a hundred mil- adult Americans answer the question, "What is r religion?" we will, to be sure, have a hundred lion answers of unquestioned reliability. But what y tell us is another matter. "I am a Christian"—pre- ably a quite sufficient answer, but statistically not th much. "I am a Lutheran"—well, that does get a e closer to specifics. But there are some sixteen or enteen bodies of Lutherans, and the statistics are not rth so very much unless we know which one of that up the individual belongs to. And so on.

While we would not go so far as to oppose the idea including the "religious affiliation" question, we do stion its worth; and we do not want to see it imposed the American people on either a "voluntary" or "in- untary" basis against the will of even a sizable minor- of them. It would be far wiser, it seems to us, to tate for the reinstatement of the accustomed "re- ous census."

O.G.M.

Something for Nothing

It is disconcerting, and disheartening too, to discover that more than one-half of the people of Minnesota consider it quite all right for religious and charitable organizations to use bingo as a means of making money. Putting the same thing another way, a majority of the people favor legalized gambling of this particular sort for religion and charity. The exact figures, according to the Minnesota Poll, are that 57% believe that bingo should be legalized; 40% oppose; 1% gave other answer; and 2% had no opinion in the matter. Not surprisingly, eight of ten Roman Catholics favor legalized bingo while less than one-half the Protestants agree with them.

It is the old, old story of a human being's desire to get something for nothing. In this instance it is a double-barrelled proposition. The individual wants something for himself, for nothing; and, presumably, he wants the religious or charitable organization to which he belongs, to get something, also for nothing. The former is vicious, the latter downright evil.

There is a special sort of immorality in the thinking which can come to the conclusion that something which is forbidden the individual (presumably because it is wrong) is to be condoned when it is done by an organization which either exists to do good or to teach people how to be good! Yet that is exactly what is implied. If you put on a bingo game for your own profit, you are disobeying the law. But if the church you belong to does it, it is fine. As simply put as possible, that is what is involved.

There is still another aspect of the matter which is disturbing. Granted that the congregation needs money to carry on its work. Is not stooping to questionable projects to acquire the necessary money putting the Church of Jesus Christ on about as low a plane as is possible? If a successful series of bingo games can net the congregation, say ten thousand dollars, then, obviously, that is ten thousand dollars we, the members, do not need to supply. Wonderful situation, isn't it? We play bingo, and enjoy it; we may conceivably get some money for nothing, and we enjoy that too; the congregation makes lots of money—and that we enjoy most of all. That, in brief, is Christian stewardship of means brought to the lowest possible level.

We know of no ELC congregation which has resorted to legalized gambling to raise funds. But we have the hope that the lamentable Minnesota figures may cause some of us to ask ourselves seriously whether the time has not come when the Church must and should confine itself entirely to Scriptural means of meeting its financial obligations.

O.G.M.

Old age, believe me, is a good and pleasant time.
It is true that you are gently shouldered off the stage,
but then you are given such a comfortable front
stall as spectator, and, if you have really played
your part, you are more content to sit down and watch.
Jane Ellen Harrison

Wha

Today there are twice as many people over 65 years of age as there were in 1930—and the number is increasing at a faster rate than any other age group!

The care of the aging has become a serious problem, and one of our major tasks is providing the kind of homes that older people want and need.

Albert M. Cole, administrator of the Housing and Home Financing Agency of the U.S. Government, recently wrote an article for the Magazine Section of the NEW YORK TIMES entitled, "What the Aged Need in Their Homes." One of the questions he asks is, What is ideal housing for the elderly?

While there is no single answer applicable to all cases, most experts believe that:

when the elderly are in good health they function best as individual members of a normal community;

when they are infirm they require a protective way of life, and being together where such protective services are available appears to be the answer;

the aged probably live longer and are happier if they remain in familiar surroundings, near their families and friends in a residential neighborhood they know.

The federal housing agencies have done much search on safety features for the aged. Here are so specific recommendations:

(1) Dwelling units on one floor reached by few, any, stairs.

(2) Elimination of thresholds and other trippi hazards.

(3) Use of non-skid surfaces in hallways, bathroon and kitchens.

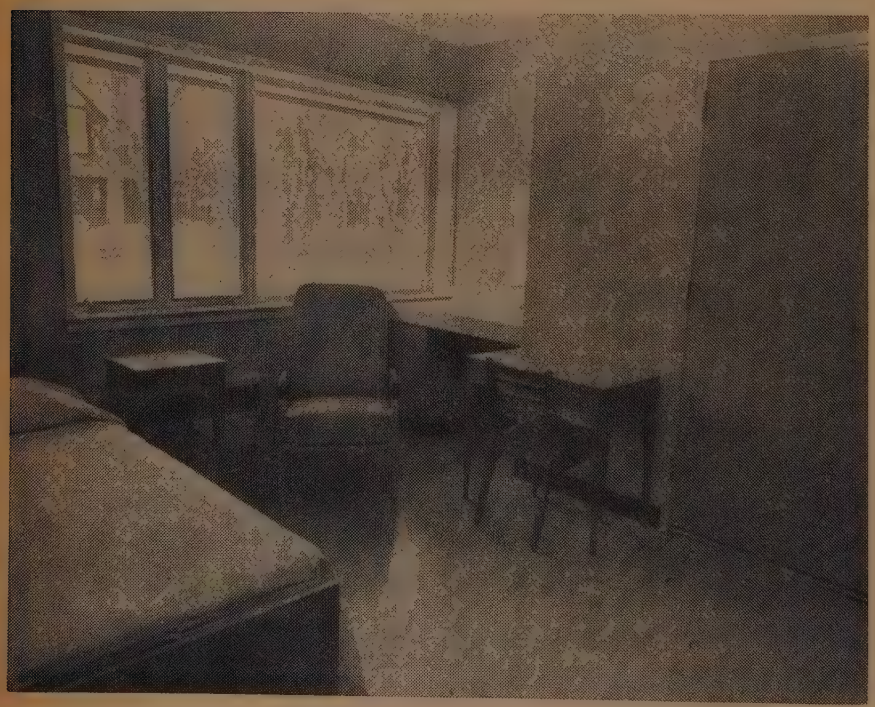
(4) Facilities for keeping temperatures above 70 grees.

(5) Windows that can be easily operated.

(6) Bathroom and bedroom bells which sound so place where someone is on duty.

(7) Orientation of floor plan and window desi to admit substantial sunlight into living areas, especia during winter months.

This is a subject of particular interest to the EL at a time when so many homes for the aged are bei built throughout the country. As you will see from t pictures on these pages, one of the ELC's newest Hom for the Aged, at La Crosse, Wisconsin, has incorporat



Light, heat, rest, quiet, privacy await the resident here. (Taken before the touches of drapes and pictures, etc., were added.)

e Aged Need

By Carmen Mitchell

Bethany Lutheran Home, La Crosse, Wisconsin

ny of the features recommended by the federal hous-
; agencies.

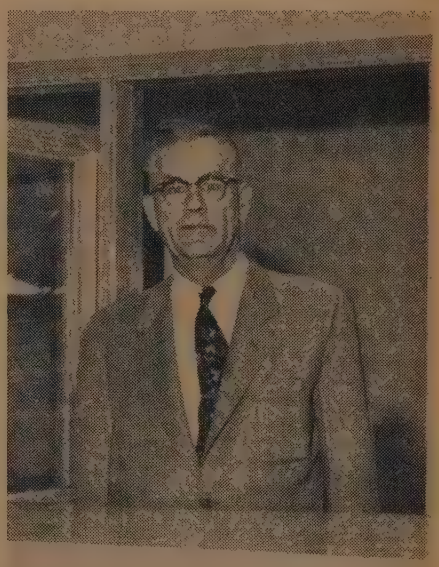
Bethany Lutheran Home is ideally located in a lovely
idential area. It is a "motel-type" structure, with no
irs except those leading to the engine rooms and
laundry below.

There are thirty single rooms, with each unit ar-
nged so that two can be used as an apartment for
rried couples.

There is an infirmary for those who need bed care,
d the Home is designed so that the entire project
be an infirmary if it should prove necessary in
ure years.

The two dormitory wings are linked by a lounge-
ing area which is decorated in lively colors and
tures a free-standing fireplace. In addition, there
the general offices, another lounge, and a reception
m.

Director of the Home is Mr. Alex T. Thompson, who
known to many in the Eastern District from the
e he served as president of the district Brotherhood.
has also served as pension director for the Eastern
trict, and for several years was on the board of
Oak Forest Sanitarium. The Rev. C. E. Hansen is
plain of the Home and holds regular services be-
s his private and group visits with the residents.



Having reached retirement age with Standard Oil, Alex Thompson begins a new career serving the senior citizens of the Church in the La Crosse, Wisconsin, area

Fortnightly Review

Last summer when the Luther League convention was in session at Missoula, Montana, the district presidents and the Board of Home Missions squeezed in several days of meetings at nearby Polson, Montana. One evening the district presidents paused after the day's work to take note of a significant anniversary for the senior district president. This year marks the twenty-fifth anniversary since Dr. H. L. Foss was elected president of the Pacific District.

When Dr. Foss took office in 1932, the district comprised congregations in the Pacific Coast area from Mexico north to and including the territory of Alaska. There were then 104 congregations, with a total of 16,482 baptized souls. In 1951 this vast territory was divided: California is now a district by itself (plus new work in Arizona, Nevada, Utah, and Hawaii); British Columbia has been added to the Canada District; and what remains, namely, Oregon, Washington, and Alaska, constitute the present Pacific District. Today there are 80 congregations and 41,584 baptized souls in the California District; and 107 congregations and 55,283 baptized souls in the Pacific District. If one takes into account the British Columbia territory assigned to the Canada District, the number of congregations in the district Dr. Foss began serving in 1932 has doubled and the number of baptized souls has been multiplied six times.

This statistical enumeration is not an effort to assign sole credit to Dr. Foss. He would be the first to ascribe it to God's Holy Spirit who "calls, gathers, and enlightens." And on the human side, Dr. Foss would credit the faithful work of pastors and laity. But back of this lies another human equation, the Pauline "care of the churches" which is the stewardship of our district presidents.

Twenty-five years of travel, counseling with pastors and congregations, seeing and hearing evidence of Satan's inroads, but also observing one hundred-fold Kingdom harvest, adds up to a significant workday. Dr. Foss is the only district president to have served in two districts and remains the dean among our bishops in years of service. One man who has worked with hin and has known him intimately during the entire twenty five years, credits him with being dean also in the wis dom that God confers on those who ask (James 1:5).

Of the ten district presidents, one of the younger one in terms of years of service is Dr. Loyal Tallakson o the North Dakota District. He was elected in 195 but this year marks the twenty-fifth anniversary of hi ordination.

It was my privilege to be present at the annual dinne meeting of the North Dakota District pastoral confe ence at Trinity Church in Jamestown Tuesday evening September 24. The district officers made it an occasio for speaking a word of thanks and encouragement t Dr. Tallakson. This was done through a gift whic will make it possible for Dr. and Mrs. Tallakson to tak a trip to Europe next summer, probably when the Cor cordia Choir goes overseas. The spontaneity with whic the gifts came in testified to the affection and esteem o pastors and congregational members alike.

At the annual meeting of the Board of Trustees of S Olaf College last summer, it was noted that Presiden Clemens M. Granskou had completed twenty-five yea of administrative service in Christian higher educatio If one also takes account of earlier years in other fiel of Christian education, Dr. Granskou's service adds u to one of unusual variety. In 1925-27 he was superi tendent of the American School at Kikungshan. Aft serving in 1927-29 as dean of religion at Waldorf Co lege, Forest City, Iowa, in 1929 he was elected as pre dent of Waldorf. He served in this office for three yea before being elected president of Augustana College Sioux Falls, South Dakota. After eleven years at Augu tana College, he was elected president of St. Olaf Co lege, taking office in 1943.

A characteristic that is dominant in each one of o college presidents is present in all of Dr. Granskou work: an abiding concern that the college shall be a integral tool in the life and mission of the Churc Perhaps it is this concern that has always made Gran kou a man who is interested in individual peopl willing to listen to the problems of students and young pastors, sending them away with new courage a hope. And now in his twenty-fifth year as college pre dent, he, with members of his staff, is leading alumni appeal for $1,500,000. This time the encourag ment is to be for students and faculty. Most of t income from the appeal will be used for a new stude union building and an endowment for encreasi faculty salaries.

FREDRIK A. SCHIOTZ
President, ELC

J. R. Hestenes

ward the Fourth Sunday in Advent

Famous Seekers

The Epistle: I Peter 1:10-13 • The Gospel: John 5:31-39

Monday, December 16
HE WAS RICH AND GOOD

Read Matthew 19:16-22

'All these I have observed; what do I lack?"

The Rich Young Ruler, he is called. looking at him you'd never think he s lacking anything at all. His clothes, one thing, would mislead you. His dress would tell you he was rich. d his manners were refined; he was real gentleman. Furthermore, he was icated and had a good position. He s a ruler. Many people would be glad be in his spot.

But he was lacking something and was dy to admit it. He was seeking. And en he saw Jesus he came running to m. Here, he thought, he would find the wer to his problem.

Jesus told him plainly what was lack- in his life. He had not made the sur- der. His possessions stopped him. He s told to use these for the poor, and n come and follow Jesus.

Here he had trouble, like many people . When they are within reach of what y seek, they find they can't accept it. Have you cleared this hurdle?

+ + +

Tuesday, December, 17
A MAN OF LETTERS

Read John 3:1-15

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

It was Nicodemus who heard these words from his new Teacher, Jesus, and the teacher was truly being taught!

What a time he was having, this ruler of the Jews; this man who was educated and responsible for getting knowledge into the heads of others. What brought him to Jesus? Simply this: despite his knowledge he was short of information that would satisfy a need within. And here he was, willing to listen, even though he was having trouble to understand.

Strange things Jesus was saying. About being born again. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit."

How often the mind stands in the way! With the heart man believes unto salvation. When God by His Spirit gives me faith to believe, the Spirit enters also into my mind and enlightens me so that I can accept what I believe.

+ + +

Wednesday, December 18
BRIGHT VISITORS

Read John 12:20-25

"Sir, we wish to see Jesus."

There is so much left to the imagination concerning these Greeks who came up to worship at the feast. They must have been connected in some way with the Jewish faith. And it is possible that they had journeyed down from Greece for the event.

If that is true, then they were seekers who already had a form of religion and they were from a far-away land. Is it possible that they saw in Jesus the answer to their quest?

The words of Jesus to Andrew and Philip on this occasion seems to point to this truth: "The hour has come for the Son of man to be glorified." When He met these Greeks, He must have presented Himself to them as the Son of God.

From surprising places people come to see Jesus. Perhaps out of curiosity, or because "so many people are doing it," or for other reasons. But for whatever reason it may be, let us, like Andrew and Philip, be glad to show them the way to His presence. Jesus will take it from there.

+ + +

Thursday, December 19
A MAN WITH DARK SKIN

Read Acts 8:26-33

And behold, an Ethiopian . . . was ding the prophet Isaiah.

Certainly you would not think that Holy Spirit would go to such an ex- t to "get through" to a person! But plain truth is that He does. Here was Ethiopean eunuch, the treasurer of court of Queen Candace, on his way me from Jerusalem, riding a chariot the desert road and reading the prophet iah! And what was Philip doing in t region? But the Spirit knew the set- g and he prompted Philip to make the ve.

So the man with the dark skin was o seeking. Very correctly he was look- in the right place—the Word. And d saw to it that he understood what was reading.

In the Book of Acts the fact is im- ssed upon us that the need for Christ universal, and that Christ wishes to be ought to the entire world. This "bring- " rests with every Christian who knows has a responsibility here. You and I enlisted in this service.

+ + +

Friday, December 20
HOSPITABLE WOMAN

Read Acts 16:14-15

The Lord opened her heart to give heed to what was said by Paul.

Lydia, it seems, had been made ready by the Holy Spirit for the coming of Paul to European soil. He brought the Christian message and she received it. She had been seeking. Then, seeing it at hand, she opened her heart. But more than that, she opened her house in hospitality. "She prevailed upon us," the writer says, "to come to my house and stay." Did she know that she was giving aid to the greatest Cause in all history?

It is doubtful that she realized that, but she had no doubt about having found what she had been looking for. And she may symbolize for us what happens every time the truth really comes home to a person. It gets into the heart; into the system. And it insists on getting more of the truth. And soon there is the desire to share, to tell, to witness.

Hospitality is a grace anywhere. And the Word needs hospitality. There it is given warmth and will prosper.

+ + +

Saturday, December 21
HE NOTICED SOMETHING

Read Acts 16:25-34

"Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved."

The Philippian jailor had quite an experience. These strange fellows, Paul and Silas, were odd prisoners. A couple of foreigners who came into the territory preaching strange things, starting a riot, and getting themselves thrown into jail. And then about midnight, they began to pray and sing. That may not have been too unusual; but when the earthquake came and the prisoners had a chance to escape, but didn't—well, that was too much. Then the words of Paul, who must have known that here was the very spot where he could reach him with what he wanted! Many times he must have told this story.

Yes, he noticed something. God led him to the answer by way of the conduct of other Christians and by supernatural happenings. And when he asked what he must do to be saved he was given a direct answer.

Visit to Hungary

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, arrived in Budapest in mid-November for a short visit to confer with church officials on further LWF relief work in Hungary.

He was accompanied by Dr. Vilmos Vajta, director of the LWF's Department of Theology, who is a native of Hungary and preached in his home town of Kecskemet during the visit from Nov. 16 to 21.

Discussions took place with Bishop Lajos Ordass, head of the Hungarian Lutheran Church, in his capacity as first vice president of the LWF, a post to which he was elected at the Third Assembly in Minneapolis, Minn., last August. One of the topics discussed was the future work of the federation.

Dr. Vajta presented several lectures to Hungarian pastors on the theological work of the LWF, and both he and Dr. Lund-Quist reported on the results of last summer's Assembly.

This marked the second time in the course of this year that Dr. Lund-Quist received a visa to enter Hungary. The first visit took place early last February when he was the first churchman to enter the country after the revolution of last fall. It was made for the purpose of "establishing contact with the Lutheran Church there and in order to find out the material needs of the Church."

After the negotiations in Hungary, Dr. Lund-Quist plans to visit Bratislava, Czechoslovakia, on Nov. 22, where he will meet with the Rt. Rev. Ian Chabada, Bishop of the Evangelical Church of the Augsburg Confession in Slovakia.

The LWF executive will discuss the possibilities of holding a conference of the federation in Czechoslovakia. Bishop Chabada has already extended an invitation for a meeting to be held there.

—RNS Photo

LUTHERANS HELP GERMAN GIRL—Nine-year-old Christine Kaelberer, shown with her father when they landed in New York, was brought to the United States to undergo a difficult heart operation. Christine's friends in Oetlingen, West Germany raised about $2,500 to help pay doctor's fees and hospital expenses at the Mayo Clinic in Rochester, Minn. Arrangements to bring Christine here were made by the Lutheran World Federation and Lutheran Refugee Service.

Religious Art Travels

An exhibit entitled "God and Man in Art" will tour museums in ten cities over the country for one year under the auspices of the American Federation of Art. The tour begins at the Museum of Fine Arts in Houston, Tex., next March.

A federation spokesman said the exhibit will comprise "significant religious works in the Judeo-Christian tradition" produced during the last ten years by American artists, architects, and craftsmen.

He said its purpose "is to reveal the high quality of recent art and architecture in this vein and to stimulate interest on the part of the public in general, and religious organizations in particular, in the possible uses of these vital works."

Revive Urban Churches

Gov. Theodore R. McKeldin o Maryland said in Baltimore that "ur ban renewal" must include a re-invigor ation of city churches.

"Surely a renewal of the spirit is a important as a renewal of walls an roofs," he told members of Roger Memorial Methodist Church at its 70t anniversary celebration.

The governor said there are man arguments for the flight of church to the suburbs, "but I believe tha arguments for retaining older churche in original neighborhoods are eve stronger."

"It is not the function of the churc to serve either property values or th convenience of its members," he said "Its function is to provide spiritua strength and comfort to those wh need it, and to discharge that functio it should take its stand where the nee is greatest, not where it is least."

Gov. McKeldin suggested that a denominations, perhaps through committee, jointly study the problem of downtown churches with the sam attention given missionary work.

Negro Pastor Honored

A Negro minister who led his floc into a previously all-white congregatio and who is now serving another whit church will receive a Minneapolis "dis tinguished citizen" award.

The award to the Rev. Charles M Sexton was announced by Mayo Peterson at a dinner in the minister honor.

A year ago members of Borde Methodist Church, which Dr. Sexto was serving as pastor, voted to disban their congregation and accept an invita tion to join Hennepin Avenue Meth dist Church. Recently, Dr. Sexton wa appointed pastor of the Methodis Church at Champlin.

Dr. Chester Pennington, pastor o Hennepin Church, said the dominan concern of Dr. Sexton in leading hi

rder members into Hennepin was "good of his people."

He told members of the Champlin urch present at the dinner that they re "lucky" to have such a fine pas- and added that Dr. Sexton was ky to have such a courageous and e congregation to serve.

ges Protestants ck Public Schools

Dr. Eugene Carson Blake of Philaphia, president of the National uncil of Churches, warned here that nless Protestants as Protestants sup- t the public school system in the ited States, no one else will."

He addressed a meeting of the Protant Teachers Association, called to nor Dr. William Jansen, retiring perintendent of New York schools, d to mark the educator's 70th birth-.

Dr. Blake, who is stated clerk of Presbyterian Church in the USA, warned the teachers that the pres- concern over improving scientific ucation in America must not in- ence them to try to make every dent a scientist.

Urging them to "discover and foster best potential of every pupil," he d:

"Nothing will be more futile than try to make scientists out of artists physicists out of preachers, but there a reservoir of good scientific potenamong the children of America ich our school system ought to dis- er and train."

n clarifying for the teachers Protes- t convictions concerning education, Blake stressed that parents should e freedom in choosing the kind of ucation their children shall receive. this connection he said that anyone the right to establish a private ool in addition to the public schools. , he said, "patrons of non-public ools must pay for these schools mselves."

He added that this support of the vate school "does not in the slightdecrease their responsibility to sup- t public schools with adequate tax- n."

Something New . . .

Fund Goal Reduced!

A new goal of $3,610,000 has been set for Lutheran World Action in 1958. The amount represents a reduction of $100,000 from the goal originally established for next year's appeal.

This year's LWA goal is $3,250,000, plus an additional $150,000 for costs incurred by Lutheran World Relief in moving surplus foods. At the end of October, $1,924,324 or 57 per cent had been raised of this $3,400,000.

The lower figure for 1958 was approved by the NLC's executive committee after Lutheran World Relief revised downward its estimate of the amount it would need from LWA funds for the overseas shipment of government-surplus commodities next year. The material aid agency cut its request from $300,000 to $200,000.

Record Scout Awards

A record total of 870 Boy Scouts and Explorers earned the Pro Deo et Patria Award of the Lutheran Church during 1957, it was announced by the National Lutheran Committee on Scouting.

The previous high mark was set last year when 717 awards were granted in recognition of "whole-hearted participation in the total program of the Church" by Lutheran boys active in scouting.

Retirement Village Begun

The first unit of a $3,000,000 retirement home for "God's older children" was dedicated in Waycross, Ga., as Baptist Village.

The $230,000 building will house 24 persons. It will be opened for occupancy early next year.

The dedication ceremonies took place at an adjourned session of the annual meeting of the Georgia Baptist Convention.

The Rev. Harvey Mitchell, administrator of the home, said "the heart and soul of Baptist Village will not necessarily be in the beautiful and modern building you now see but rather in the service it will enable us to offer God's older children in their years of fulfillment."

"We are determined to build here facilities and a program through which you may adequately express your love and concern for our senior citizens," he added.

RNS Photo

WORLD FELLOWSHIP SERVICE—Teenagers from the 48 states, Hawaii, and Alaska were among worshippers at the YWCA-sponsored world fellowship service at the Washington Cathedral recently. Episcopal bishop Austin Pardue of Pittsburgh was the speaker. Shown with him are three girls from foreign embassies in the capital: Ileana Lenossis (Greece), Ayla Okyayuz (Turkey), and Lata Sundaram (India).

At Midwinter Convocation

Luther Theological Seminary has announced that the following speakers will be on the program at the annual Midwinter Convocation to be held at the Seminary January 7-10 (see schedule below):

Dr. Theodore Gill—a Presbyterian minister, a graduate of the University of Wisconsin and Princeton Theological Seminary, with graduate work at Union Theological Seminary; at Basel, Switzerland; and at the University of Zurich, Switzerland. In 1955 he became managing editor of "The Christian Century."

Dr. Martin J. Heinecken—professor of systematic theology at the Lutheran Theological Seminary in Philadelphia since 1945. Prior to this appointment he taught at Wagner College on Staten Island, Hebron Junior College in Nebraska, and Immanuel College in North Adelaide, South Australia. He has also served parishes in Ashland, Wisconsin, and Hebron, Nebraska. As a member of the Lutheran World Federation Theological Commission, he prepared study documents for the 1957 LWF Assembly. He is the author of **Christ Frees and Unites; Jesus, the Christ, Alone Frees and Unites; The Moment Before God; Truth We Live By.**

Professor Gunnar Hillerdal—did his undergraduate work as well as work leading to the Th.D. degree at the University of Lund, Sweden, and since 1955 has been associate professor of Ethics at the University of Lund. He has done graduate work at Basel, Switzerland, and at Copenhagen, Denmark. In the summer of 1955 he was a National Lutheran Council visiting lecturer in the United States, and during the year 1957-58, he is visiting professor at Northwestern Lutheran Seminary in Minneapolis.

Dr. John Stensvaag—dean of Augsburg Seminary, Minneapolis. A graduate of Augsburg College and Seminary, he received the degree of S.T.M. in 1940 and Ph.D. in 1951 from Hartford Seminary. He has done additional study at John Hopkins University. He joined the faculty of Augsburg in 1942, and has been vice president of the Lutheran Free Church since 1953.

Canadian Convocation

Four speakers have been chosen fo the annual Midwinter Canadian pa tor's convocation to be held in Sask toon, Sask., January 6-10. This is a intersynodical venture sponsored b both ELC's Luther Seminary and th inter-church Lutheran College an Seminary. All sessions will be held i Zion Church.

Speakers and subjects are:

Dr. Donald Heiges, executive se retary of the division of college an university work of the National Lu theran Council—"Christian Vocation

The Rev. E. W. Mueller, secr tary of the rural church program o the NLC—"The Rural Church Today

Prof. W. B. Baker, director of th school of agriculture of the universit of Saskatchewan—"The Rural Life o Canada."

Dr. Iver Iversen, Luther Seminar St. Paul, Minn.—Bible studies on "Th Preaching of Justification By Fait Today."

CONVOCATION PROGRAM
Luther Theological Seminary, St. Paul
January 7-10, 1958

	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:15	— Devotions by Professors Rogness, J. V. Halvorson, Field, and Norstad —			
9:30	GILL Smashing Theological Images	GILL Smashing Ethical Images	HEINECKEN History, Myth, and Revelation	HEINECKEN Unworthy Reception of the Lord's Supper
Coffee				
11:00	HILLERDAL Gospel & Law in N.T. Preaching on Jesus as Messiah	HILLERDAL Law & Gospel in the Sermons of Martin Luther	HILLERDAL Theology for the Task of Preaching the Gospel Today	STENSVAAG Fulfillment
Lunch				
2:00	GILL Smashing Cultural Images	STENSVAAG Expectations	HEINECKEN Revelation and Propositional Truth	

Sessions will be held in the auditorium on the Breck campus.
Meals—breakfast, mid-morning coffee and noon lunch will be available at the Seminary.

'uesday" Sunday School

Members of Sychar Church, Silver y, Minn. have a new department of eir church program—a "Tuesday" nday school.

Realizing the impossibility of taking re of all the children on Sunday in e present facilities, it was decided to k pre-school children to come to urch school classes on Tuesday in- ead.

The session begins with a worship at A.M. conducted by the pastor. Classes r the nearly 100 pupils enrolled fol- w. The new "Bible Storytime" course study is used, which includes a class r parents. The pastor of Sychar urch, the Rev. Teber O. Hill, pro- unces the "Tuesday" Sunday school most satisfying experiment."

DEDICATE SECOND UNIT—Holy Savior Church of Detroit, Mich., the Rev. Richard Vordale, pastor, recently dedicated its second unit (right), a new activities and Sunday school building. The first unit of this new congregation was dedicated in 1953. The Rev. Milo Engelstad, organizing pastor of Holy Savior, conducted the dedication rites.

nner in Norway

Dr. Jacob Tanner, who at 92 is still teacher of Christianity at Waldorf llege, is in Norway attending the dication of a new church in his thplace, Molde.

Dr. Tanner left Norway 64 years o to accept a call as pastor of St. tri Lutheran Church at Story City, He had then just completed his aster of arts degree in the department theology at the University of Oslo. His ordination by a bishop to accept a call in a foreign country required special permission from the King.

Dr. Tanner has had a widely varied career as a pastor and educator. That career has been interrupted only by two years of farming in Alberta, Canada from 1910 to 1913 to restore his health, and by a return visit to Norway in 1929.

He served as pastor at Clermont, Iowa, 1898-1903, and at Brooklyn, N. Y., 1903-1907. He served as financial secretary of Fairview Hospital, Minneapolis, from 1907 to 1909. He was pastor at Milnor, N. Dak. from 1913 to 1916. He taught at Concordia College from 1916 to 1924, and was editor of the *Lutheraneren* in 1924 and 1925. His 13 years as a professor at Luther Theological Seminary starting in 1925 were followed by six years as author and editor of religious manuals.

Dr. Tanner expects to return to Waldorf to resume his teaching schedule by mid-January.

MEETING
OF
PASTORS' WIVES

Auditorium,
Lutheran Brotherhood Building
701 Second Avenue South
Minneapolis
January 7-8, 1958

	TUESDAY	WEDNESDAY
8:30	Prayer Mrs. Ingolf Kronstad Leader	Prayer Mrs. C. K. Solberg Leader
9:00	Bible Study Dr. Gerhard Frost Luther Theological Seminary	Bible Study Dr. Gerhard Frost Luther Seminary
	Prayer Miss Cora Martinson Missionary from Hong Kong Leader	Prayer Miss Cora Martinson Leader
	Address: Practical Hour on Use of the New Hymnal Dr. L. N. Field Luther Theological Seminary	Panel Discussion on Questions by the Audience Mrs. L. E. Tallakson — Mrs. R. H. Bragstad Moderator — Mrs. C. O. Johnson Mrs. LaVerne Hanson
	Get-Acquainted Time Mrs. Carroll Hinderlie Leader	Get-Acquainted Time Mrs. Carroll Hinderlie Leader
11:20	Noon Recess	
1:00	Bible Study Dr. Gerhard Frost	Bible Study Dr. Gerhard Frost
	Address: Work Among Displaced Persons in Germany Miss Gertrude Sovik Northfield, Minn.	Address Dr. Gunnar Hillerdal Lund, Sweden
3:00	Coffee Time	
	Showing of Films - Tour of Building, etc.	

35 Scholarships Awarded

Thirty-five young people of the ELC have received $150 Lutheran Youth Leadership Awards from Lutheran Brotherhood Insurance Society.

Selection was based on scholastic and leadership achievements, as well as outstanding participation in school and church activities. Award winners were chosen by youth leaders of the various Lutheran synods. They are attending the following colleges:

St. Olaf College

Donald Rudrud, Van Nuys, Cal.
Charles D. Gavin, Jr., Arkansas City, Kan.
Emily Ann Hagen, Manitowoc, Wis.
Karen L. Oksendahl, Wauwatosa, Wis.
Richard J. Sperley, Staples, Minn.
Daryl P. Williamson, Thief River Falls, Minn.
David H. Blegen, Sioux Falls, S. D.
Philip M. Bly, St. Paul, Minn.
Dale E. Johnson, Ellendale, Minn.
Lyle Olson, Hartland, Minn.
John O. Rasmussen, Albert Lea, Minn.

Concordia College

Judith Ann Haugeberg, Minot, N. D.
Ronald S. Moen, Larimore, N. D.
Peter A. Nygaard, Enderlin, N. D.
Marilyn Simundson, Mohall, N. D.
Avis O. Brustuen, Henning, Minn.
Robert M. Johnson, Callaway, Minn.
Ruth Ann Smedstad, Starbuck, Minn.
Frances Dee Griffin, Chinook, Mont.

Pacific Lutheran College

Robert L. Gross, Mount Vernon, Wash.
Philip S. Ramstad, Everett, Wash.

Augustana College

Robert H. Benson, Sturgis, S. D.
Ardys E. Johnson, Worthing, S. D.
Evelyn D. Oaks, Hartford, S. D.
Janet M. Olbertson, Beresford, S. D.
Barbara E. Johnson, Hadley, Minn.

A SCOOTER FOR ZULU PASTOR—The Rev. Douglas Makathini, right, from Zululand, South Africa, received a check with which to buy a motor scooter to use in pastoral work in his native land. Donors were the women of Our Saviour's Church, Montevideo, Minn., where Pastor Makathini preached in November. Mrs. William Weisbrod, president of the women's council of Our Saviour's, presented the check as Pastor Grant V. Sorenson looked on.

Luther College

Harland E. Lee, Cashton, Wis.
James E. Gesme, Lake Mills, Iowa
Shirley Ann Udstuen, Ledyard, Iowa
Karen E. Gulsvig, Wanamingo, Minn.
Terrill C. Olsen, Albert Lea, Minn.
Robert Rosedahl, Bricelyn, Minn.
Audrey M. Wogen, Kiester, Minn.

Also winning awards were Barbara Ann Garfield, Circle, Mont., and Edward E. Vaughan, Marshalltown, Iowa.

Music Clinic Planned

In a dozen different ways, church musicians will be helped toward more effective ministry at the third annual church music clinic at Central Lutheran Church, Minneapolis, January 10-11.

This free clinic, which last year attracted more than 300 musicians and students from several states, is sponsored by the music department of Augsburg Publishing House.

Paul Manz of Concordia College, St. Paul, Minn., one of the featured organists at the LWF Assembly, will lecture and demonstrate church organ music on Friday, Jan. 10 from 7 to 9 P.M.

New choral music and helps for the choir director will be presented Saturday, Jan. 11 through lecture-reading sessions, and displays.

Guest lecturers and conductors include Weston Noble of Luther College, Decorah, Ia.; Leland Sateren of Augsburg College, Minneapolis; Rona Nelson of Westwood Church, St. Louis Park; and Johannes Riedel of the University of Minnesota. They will be assisted by vocal ensembles from St. Olaf and Augsburg Colleges.

Teens on your Christmas List?

AS THE GIFT that's exactly right for Lutheran youth, give ONE magazine to the teenagers on your gift list this Christmas. ONE is the growing, highly readable monthly published by the Luther Leagues of five Lutheran Churches. (Youth workers and other adults enjoy it too.) Gift subscriptions entered now begin with the January issue (mailed late in December). Gift cards announcing your thoughtfulness will be sent as soon as your order is received.

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Churches

Barrett, Minn.—Two congregations this three-church parish recently ebrated anniversaries. Immanuel urch celebrated its 85th anniversary September, with Dr. C. K. Preus of gus Falls as the festival speaker. r Savior's Church in the same parish ebrated its 50th anniversary on No-nber 3. The Rev. T. C. Thorson of w London, Minn., was the speaker. th of these congregations have been ved by only two pastors in their long tory, the Rev. G. Erdahl, who was tor until 1914, and the present pas-, the Rev. Ivar Sandberg.

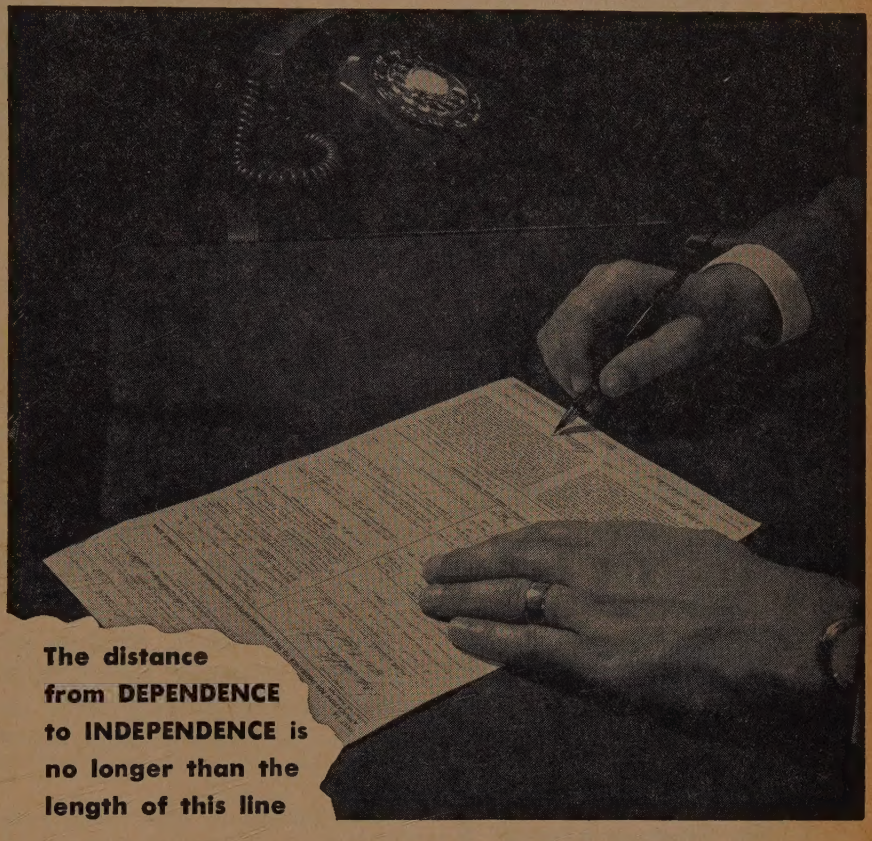
Hartland, Minn. — West Freeborn urch observed its 90th anniversary November 10 with the dedication a new altar. Dr. O. H. Hove, general retary of the ELC, was the afternoon tival service speaker. Pastor Hove's ndfather, the Rev. Einar Wulfsberg, ganized the congregation in 1867. e Rev. B. A. Larson is the present tor.

Chicago, Illinois — Medill Avenue urch, the Rev. Omar Otterness, pas-, observed its 30th anniversary No-nber 8-17. Speaker at the anniversary nquet was the Rev. Myron Austin-, president of the Eastern District. storical events in the life of the ngregation were traced at a fellow-p hour on November 10. One of the akers was the Rev. Carl Field of tton, N. Dak., who served as stu-nt pastor for Medill Avenue Church fore the first permanent pastor ar-ed. Dr. Fredrik Schiotz, president the ELC, was guest speaker at the vember 17 anniversary service.

McGrath, Minn.—Dr. A. E. Hanson, sident of the Northern Minnesota trict, recently preached at a joint tival service of both Zion and Hol-congregations. The occasion was dedication of the new addition to n Church and the burning of mort-es of the parish on the parsonage organ. Holden Church was also nodeled this year. The Rev. Paul ldseth is pastor.

Raymond, Wash. — Our Saviour's Church, the Rev. S. A. Olsen, pastor, dedicated its new church in October. The new church plant, valued at $50,-000, replaces the original structure which was destroyed by fire in 1953. Dr. H. L. Foss conducted dedicatory rites. On the same day, the 35th anniversary of Our Saviour's, a former pastor, the Reverend R. E. Ylvisaker, preached the morning sermon.

Milford, Ia.—A new Hammond organ was dedicated at First Church, the Rev. Floyd R. Bacon, pastor, on November 24. The instrument was a gift from one member of the congregation who spent her money in this manner instead of taking a planned trip to Norway. The Rev. A. L. Abrahamson, president of Augustana Academy, Canton, S. D., conducted dedication rites.



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People

A 10th anniversary testimonial dinner honoring **the Rev. Harry R. Gregerson,** founder and director of Lutheran Vespers, was held in Sioux Falls, S. Dak. on November 24. Speakers included representatives of the city of Sioux Falls and headquarters of the ELC.

The Rev. G. W. Mathre, Oslo, Minn., has been a patient at University Hospitals in Minneapolis since late October with an ailment which will require long hospitalization.

The Rev. Lavern R. Hanson has resigned as pastor of Trinity Church, La Crosse, Wis., to accept the call from Trinity Church, Mason City, Ia. He will begin work in his new parish after Easter.

The Rev. R. C. Teslow has resigned as pastor of Our Savior's Church, Valley City, N. Dak. to accept the call to Vashon Church, Vashon Island, Wash., effective January 1.

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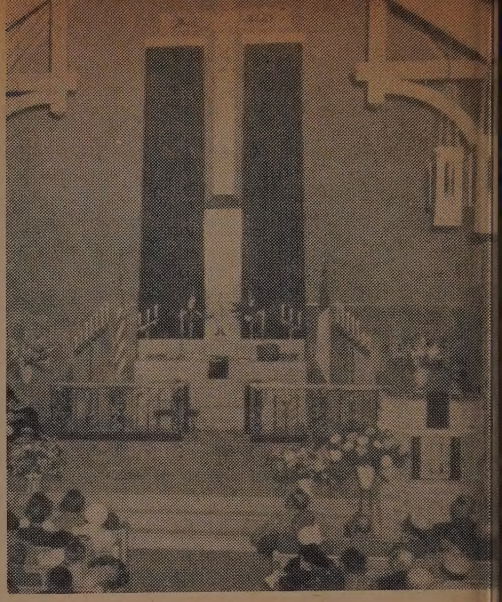

NEW NORTH DAKOTA CHURCH—Zion Church, Mohall, N. Dak., the Rev. S. C. Simundson, pastor, dedicated its new church in October. Seating capacity of the $150,000 church is 600. Included also are 12 Sunday school classrooms, a lounge, mothers' room, kitchen, dining room, and pastor's study. Dedication rites were conducted by the Rev. H. B. Kildahl, Jr. of Minot, N. Dak. Speakers at the dedication festivities included the Rev. R. H. Schlinkert, a former intern; the Rev. Eldred Johnson, a former pastor; and the Rev. Elmer Johnson, a son of the congregation.

The Rev. Galen E. Morstad, Protestant chaplain, Rockland State Hospital, Orangeburg, N. Y., has accepted a call from the ELC Board of Charities to serve as Lutheran Chaplain in the greater Spokane, Wash. area and as Protestant chaplain at Eastern State Hospital, Medical Lake, Wash. Pastor Morstad has completed five quarters of clinical pastoral training and a master of arts in religious education from New York University.

The Rev. Waldo L. Ellickson has resigned as pastor of Faith Church, Albany, Ore., to accept a call to the Lutheran Missionary Church, Montebello, Calif.

Miss Marilyn A. Pass was recently installed as director of parish education at Zumbro Church, Rochester, Minn., the Rev. Abner Haugen, pastor. Before assuming her present duties, Miss Pass taught in the Windom, Minn. public schools.

The Rev. and Mrs. O. C. Aune were honored by their congregation in Osseo, Wis. recently for 41 years of service to the church. It was also their wedding anniversary.

Announcement

Help Wanted—Couple wanted to work at children's home in Wisconsin. Experience not necessary. Write "C.H.," **Lutheran Herald,** 426 South Fifth St., Minneapolis 15, Minn.

Obituary

Mrs. Ellen Bjork, instructor in pia at St. Olaf College and wife of Kenneth Bjork, professor of history the college, died October 25 at the of 48 years. Mrs. Bjork was born Ap 17, 1909 at Carpio, N. Dak. She tended the Carpio public schools a the University of North Dakota. received a bachelor of music degree 1933 from the Conservatory of Mu at Oberlin College. Before her m riage to Dr. Bjork, she taught at W ley College, Grand Forks, N. D They have lived in Northfield si 1937, when Dr. Bjork became a me ber of the faculty. Mrs. Bjork join the staff at St. Olaf in 1945. Funer services were held at St. John's Chur Northfield. Survivors include her h band and two sons.

Parish Conservation Servi

(Formerly The Placement Service)

The Parish Conservation Service of ELC serves many people each year. R the listings below. They may be of value you or someone that you know. The me of the propositions advertised have not b investigated and the Parish Conserva Service assumes no responsibility in matter. Send your ads and communicati to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minneap 15, Minnesota. (Refer to ad number w inquiring.)

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nesses

ral grocery store in W Minn. Lutheran nunity. Will sell at attractive price—in- s bldg, fixtures and business. Owner re- . 541-5C

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anted middle aged housekeeper for widow Minneapolis home. ½ blk from Bryant ne. 541-11F

st librarian with partial or complete ng, needed in ELC college library Feb. ne. 541-12F

nges of Address for ELC Pastors

James Brooks, Benedict, North Dakota, 57

A. Egge, 482 Rice Creek Terrace, Min- lis 21, Minn., 12-1-57

en C. Erickson, Ruthton, Minnesota, 57

T. Haagenson, 3709 Park Ave., Minne- , Minn., 12-1-57

lton S. Johnson, 405 N. 2nd St., Moose Minn., 12-8-57

E. Loken, Beach, N. Dak. 12-1-57

P. Nordmark, Douglas, N. Dak., 12-1-57

l O. Rustad, 1509 E. 14th St., Glencoe, ., 11-19-57

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bert G. Hillstead, 7500 Greenwood Ave., e 3, Wash., 9-8-57

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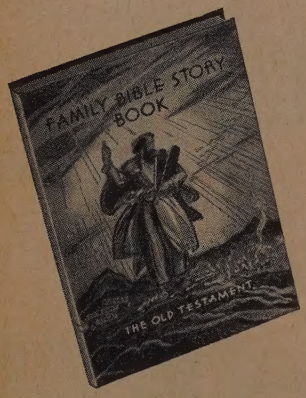

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